

396 Indians today, were flat-bottomed punts, constructed of
 planks which were probably tied together in Aztec times
 rather than pegged, as they are today. The portable bridges
 335 used to cross the canals were also simple combinations of
 planks, or planks resting on beams. (See Plate 35, bottom
 left.)

352 Furniture, which in European culture has done much
 honor to the woodworker, was little used in Mexico. Mats
 sufficed for beds and seats. High dignitaries sat on a sort of
 wooden throne which had legs and often a back and was
 called *icpalli*, from which the Mexican word *equipale* for
 a modern wickerwork and leather chair is derived. Mention
 ● [353] is made of screens and chests and ornamental sheathing for
 room interiors, but no examples are left for us to judge their
 craftsmanship. (See Plate 37, top.)

534 The wooden drums, on which musicians beat out cere-
 monial rhythms, were handsomely carved, as befitted their
 religious use. There were two types, a vertically cylindrical
 drum (*buebuetl**), which had a skin head, and a horizontally
 cylindrical drum (*teponaztlit*), the top of which was slotted
 to form two tongues. While the notes differed, there was
 usually the same interval between the resonant sounds emitted
 when the tongues were struck. The task of reaching the
 pitch must have been excessively difficult, for the wood had
 to be hollowed by fire and then chiseled to a nicety. At times
 the artist fashioned these drums to represent a crouching
 322 man or animal. Masks were often used in temple ceremonies
 when a god was impersonated, and ceremonial staffs were
 part of their equipment. So, also, were the throwing boards,
 or *atl-atls*, with which a warrior flung a javelin, the lengthen-

*way-wa'ytl.

tte-po-na'z-tli.



648 Sixteenth Chapter. Here is related how Moctezuma went in peace and calm to meet the Spaniards there at Xoloco,¹ where now standeth the house of Alvarado, or there at the place they call Uitzillan.²

And after this, when [the Spaniards] reached Xoloco, when affairs had thus far developed, and had reached this point,³ thereupon Moctezuma arrayed and bedight himself in order to meet them. And [with him were] a number of great lords and princes, his chief men and nobles. Upon this, they went to meet them. In shining gourd they set out fine flowers—sun flowers⁴ and magnolias,⁵ and, lying in the midst of them, popcorn flowers,⁶ yellow magnolias,⁷ and cacao blossoms,⁸ and [there were] wreaths for the head and garlands. And they bore golden neck bands, neck bands with pendants, and plaited neck bands.

And when, there at Uitzillan, Moctezuma met them, he then offered gifts to the war leaders, to the leaders of the warriors; he gave them flowers; he bejeweled them with neck bands; he hung garlands about them; he placed chains of flowers on them

Inje castolli ococe capitulo: vncá mjtota in quenjin Motecucoma pacca, iocuxca quinnamiquito: Españoles, in vmpa xoloco, in axcan ie vmpa manj ical albarado, in anoco vncan qujtoa Vitzillan.

Auh in ie iuhquj in oacico xoloco, in ie vncan tlan-timanj ie vncan iaquetivitz. Niman ie ic muchichoa, motencaca in Motecucomatzin inje tenamiquiz: yoa oc cequjntin vevcintin tlatoque in tlaçopipilti, in jilatociován, in jpilloan: njmā ie ic vi tenamiquizque, xicalpechtica cōmāmāque in tlaçonuchitl, in chimalsuchitl, in iollosuchitl inepantla icatiuh in jzqujnuchitl, in cortic iiesuchitl, in cacauasuchitl, icpacuchitl, in suchinepantli: yoš qujtuqj in teucujtlacoatzal, chainoa coatzal, cozapetlatl.

Auh ie vncan in vitzilla otenamjc Motecucomatzin, njman ie ic contlamamaca in iaotachauh, in intepachocauh iauqujzque, coxochimacac, concozcati in coatzal, consuchicozcati, consuchiapan, conjeapacuchiti: njman ie ic ixpan contequjlia in teucujtla-

1. Xoloco or Xoloco served to identify the canal which ran along the Calzada de Chimalapa; this canal was crossed by a bridge given the same name. In times past they have been named Canal and Bridge of San Andrés. Its exact location is the intersection of the Calzada de San Antonio Abad and Chimalapa, the place of the first meeting of Cortés and Moctezuma (personal communication, Rafael García Gredos). See map. Alfonso Cam. in *Los barrios antiguos de Tenochtitlan y Tlatelolco* (México, D. F.: 6ª Mesa Redonda, Sociedad Mexicana de Antropología, Sept. 1954; mimeographed), identifies Xoloco as a barrio bounded N. by a line S. of Calle de José M. Izazaga; E. by Pino Suárez and S. Antonio Abad; S., Lucas Alamán; and W., extension of 20 de Noviembre.

2. Near the Church of S. Pablo, according to Sahagún's Spanish text of the Florentine Codex, Chapter 30.

3. Corresponding Spanish text: "En llegando los españoles a aquel río que era cabe las casas de albarado que se llama Xoloco."

4. *Chimelauchitl*. *Chimelauchitl* is mentioned in Hernández, op. cit., I, pp. 101-102 (fig. p. 102). Chimalacatl (ibid., p. 100), "diseño . . . flores redondas mayores (ovales prodigio) de un palmo, amarillo rojizo con algo de amarillo más fuerte en su parte media"; *Helianthus annuus* L. Linn.; *piraul*, *chimalacatl*, *made de rojo*. *Chimelauchitl* is identified in "compositae."

5. *Yollosuchitl*. *Yollosuchitl* (*Telamnia mexicana*, Don), according to Santamaría, op. cit., III, p. 299. According to Emily Walcott Emmert: *The Botanical Manuscript (Codex Borealiensis, Latin 241)*, Vatican Library—see *Aztec Herbal* of 1532 (Baltimore: Johns Hopkins Press, 1940), p. 316 and Pl. 98, it is the Mexican magnolia and (citing Sahagún), "was reserved solely for the nobility, especially a kind known as *tlaxiolo-suchitl*."

6. *Isopachocatl*. *Isopachocatl*: in Chiapan, *jauima del limo*—*Bourreria forficata*; B. *humilis*; B. *linearis* (Santamaría, op. cit., I, p. 626). *Popovers flower* (*Bourreria forficata* [La Sève and Lex] Hemsl.), according to Emmert, op. cit., p. 276 and Pl. 69—a rare and covered plant whose flowers were used to flavor corn. In Sahagún (Bourdant and Sautin ed.), p. 97, n. 2, it is noted that "Corte flor viene sur l'arbre isopachocatl, mentionnée dans, de la famille des *apocynaceae*."

7. *Yecocatl*. *Yecocatl* (*Yecocatl* [Bourreria forficata] Hemsl. in Typographia Vindobonensis, 1651), p. 258 gives *Yecocatl* as an alternative (*quasi dicitur Elenochia*), see *Flora Mex.*, ed. José Cuatrecasas (Mexico, 1924) and *Yecocatl* (*Yecocatl*, *Yecocatl*), a cold climate plant ("provenit regionibus frigida; et montibus latis"). There is a confusion of terminology. Santamaría (op. cit., I, p. 588) identifies it (*Yecocatl*) as *Magnolia obovata* Zucc. Emmert (op. cit., p. 275) points out that, while according to Hernández it is a *p. magnolia*, in the *Bolton* MS the flower "appears to belong to the Compositae."

8. *Cocacatl*. *Cocacatl*, according to Santamaría, op. cit., I, p. 258 (*Guavilina* [Joulet] Linn.). In Sahagún (Reboredo ed.), III, p. 348, it is identified as "*Ruta de cacao*, *Myrica fruticosa*, *Bont. Escorialensis*." Emmert (op. cit., p. 311 and Pl. 98) has *Theodroma angustifolia* DC, one of the important cacao plants.

62 HOW MONTEZUMA'S MEALS WERE SERVED.

643 other things which are bred in this country, and they
252 are so numerous that I cannot finish naming them in a
262 hurry; so we had no insight into it, but I know for certain
that after our Captain censured the sacrifice of human
beings, and the eating of their flesh, he ordered that such
food should not be prepared for him thenceforth.

643 Let us cease speaking of this and return to the way
264 things were served to him at meal times. It was in this
way: if it was cold they made up a large fire of live coals
of a firewood made from the bark of trees which did not
give off any smoke, and the scent of the bark from which
the fire was made was very fragrant, and so that it should
not give off more heat than he required, they placed in

[353] front of it a sort of screen adorned with figures of idols
worked in gold. He was seated on a low stool, soft and
[352] richly worked, and the table, which was also low, was
made in the same style as the seats, and on it they placed
the table cloths of white cloth and some rather long
napkins of the same material. Four very beautiful

[415] cleanly women brought water for his hands in a sort of
deep basin which they call "xicales,"¹ and they held
others like plates below to catch the water, and they
brought him towels. And two other women brought him
tortilla bread, and as soon as he began to eat they
placed before him a sort of wooden screen painted over
with gold, so that no one should watch him eating.
Then the four women stood aside, and four great
chieftains who were old men came and stood beside
them, and with these Montezuma now and then conversed,
and asked them questions, and as a great favour he would
give to each of these elders a dish of what to him tasted
best. They say that these elders were his near relations,
and were his counsellors and judges of law suits, and the

¹ Gourds.